

The Inquirer.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 18.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Rev. LAWRENCE CLARE.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUFF; 7, Rev. JAMES HARWOOD, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. D. DELTA EVANS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Mr. H. G. CHANCELLOR, M.P.
 Iford, High-road, Harvest Services, 11, Mr. JOHN KINSMAN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. J. W. GALE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. GEO. CRITCHLEY, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. DENDY AGATE, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. D. JENKIN EVANS.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, Harvest Festival, 10.45, S. FAIRBROTHER, Esq.; 3 and 6.30, Rev. C. HARVEY COOK.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Mr. W. WALKER.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAE.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. Prof. L. P. JACKS, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. H. E. PERRY. Harvest Thanksgiving.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. JOHN EWART, M.A., B.D.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

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BIRTHS.

BARNARD.—On September 8, at 2, Leigh-road, Walsall, to Mr. and Mrs. A. S. Barnard, a son.

SHORT.—On September 9, at 17, Cranworth-street, Stalybridge, to Rev. and Mrs. Walter Short, a son.

MARRIAGES.

GRACE — FIELDING. — On September 8, at Heaton Moor Free Church, by the Rev. John Moore, Henry, youngest son of Alexander Grace, late of St. Andrews, N.B., to Bertha, youngest daughter of the late Robert Fielding, of Manchester.

MARTEN—PREWETT.—On September 10, at the Free Christian Church, Horsham, by the Rev. J. J. Marten, father of the bridegroom, Ernest Walter Marten, to Beatrice Emily Prewett, youngest daughter of Mr. and Mrs. William Prewett, of Spencer's, Horsham.

SNELL—DEBENHAM.—On September 10, at All Souls' Free Christian Church, Weech-road, Childs Hill, by the Rev. Edgar Daplyn, Harold Wilfred Snell, to Elsie Debenham, daughter of Mr. and Mrs. S. Debenham, of 59, Gondar-gardens, West Hampstead.

DEATH.

JEVONS.—On September 8, very peacefully, at Hamilton House, Hall-road, N.W., Mary Ann Jevons, aged 70, widow of the late William Edgar Jevons, of Liverpool, and youngest daughter of the late John Edward Taylor, of Manchester, founder and proprietor of the *Manchester Guardian*.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 36.—"But he was a Leper."

No. 37.—"Edith Gittens."

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St. John's Road, Leicester.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE International Congress of Free Christianity at Berlin has called public attention to the strength and volume of the new forces which are moving in the religious world to an extent far beyond the dreams of its promoters. The organised forces of Lutheran orthodoxy in Prussia have deemed it wise to dissociate themselves publicly from the aim and spirit of the Congress. At a meeting of the Evangelical Lutheran Conference held at Berlin on Sept. 1, a resolution of protest was passed unanimously to the effect that any church which shows any weakening in its allegiance to the orthodox creed, in a sharply defined scholastic form, ceases to be a Christian church at all.

* * *

SOME of the echoes of the Congress in the press have also been remarkably interesting. We do not refer so much to organs of liberal opinion like the *Christliche Welt* and the *Protestantenblatt* in Germany or the *Protestant* in France, which have naturally hailed it with delight. It is in some ways even more instructive to find the organs of clerical opinion in Italy goaded into fierce abuse. Our attention has been called to some of their utterances, and they certainly indicate a state of mind full of frenzy and alarm in face of a movement which has startled them into a recognition of its importance. The *Osservatore Romano*, and the *Corriere d'Italia*, both of them leading clerical organs at Rome, the *Difesa* of Venice, and the *Azione* of Catania, denounced the Congress in the richest vocabulary of theological abuse,

and were very successful in calling the attention of their readers to it as one of the most dangerous signs of the times.

* * *

IN face of these and similar tributes to the success of the Congress in arresting public attention, we can only express a sense of lively satisfaction. It is usually well with a movement which is treated in this way. The love of liberty and the search for truth were never yet killed by hard words. But we cannot be surprised at this note of alarm when the full significance of the statistics of the Congress is realised. In an article which its honoured president, M. Karl Schrader, of Berlin, contributed to the *Journal d'Alsace-Lorraine* he mentioned that among the 2,186 members there were as many as 400 German ecclesiastics and 550 German women. We learn on good authority that from one of the smallest of the German states 35 of the clergy were present.

* * *

IN a sermon which Canon Scott Holland preached in St. Paul's last Sunday in connection with the annual conference of the Institute of Journalists, he emphasized some of the special dangers to which contemporary journalism is exposed. Of these, the immense financial interests involved, and the power of finance concentrated in a few hands to influence public opinion by means of the newspaper, is undoubtedly one of the most serious. "We are treacherously betrayed," he said, "if behind the written word and out of our ken there are vested interests at work, overruling the judgments delivered, dominating the policy approved, utilising the opportunity to influence for profit and hidden ends. That is our danger, as more and more the daily Press requires an immense financial background to support it."

THE other special danger is that of flashy sensationalism which gives a false air of importance to things which are essentially trivial or vulgar, while it blinds men to the deeper issues of human life and national destiny. Here, too, Canon Scott Holland spoke some plain words of warning.

"Behold now is the accepted time.' Is not that the gospel of journalism?" he asked. "Yet let us remember that gospel may utterly fail. The Press of England might blind the nation's eyes and bribe it to ignore the reality of facts. It might occupy us with scares, sensations, and crimes, and tickle our attention by limericks and missing words, and never allow us to be aware that history was in the making under our eyes, and that the challenge of the ages was in our ears, and that the trumpets of Divine judgment were already blown."

* * *

ON Wednesday the *Manchester Guardian* issued its 20,000th number. Its first appearance was on May 5, 1821, in the form of a weekly paper of four sheets, which cost 7d. and bore a stamp duty of 4d. It is a significant event in English journalism, and we are glad to have the opportunity of congratulating our distinguished contemporary upon its long life and continued vitality. There is no newspaper which holds a higher place in public esteem for courageous independence of judgment, for fairness in admitting to its columns expressions of various types of opinion in matters of public controversy, and for breadth of sympathy with the finer elements of national life in literature and art and social ideals.

* * *

THE Trades Union Congress has been in session during the past week under circumstances of unusual difficulty and strain.

But, in spite of the inflammable issues involved in the crisis produced by the Osborne judgment and the present unrest in the labour world, the proceedings have been marked, as usual, not only by great business ability, but also by a spirit of dignified self-control, which should impress the public mind with the moral prestige of organised labour. The heart of the Congress was shown in the chivalrous reception of the pathetic deputation from the women chain-makers at Cradley Heath. Their argument was the exhibition of a yard of the heaviest kind of chain and the words: "We only want 2½d. an hour for making these. You will help us, won't you?" The Congress, without another word passed a resolution of sympathy and support, and instructed the Parliamentary Committee to take the matter into immediate consideration.

* * *

It is satisfactory to hear that last year more disputes were settled by conciliation and arbitration than in any previous year. Most of these disputes turned upon hours of work rather than upon wages. The duration of the strikes which actually took place only amounted to one-fourth of the time lost in 1908, and to no more than a quarter of a day per man during the whole year, when the whole force of labour in the country is taken into consideration. According to the returns of the Board of Trade, about 11 per cent. of the disputes were settled in favour of the workers, 22 per cent. in favour of the employers, and in 66 per cent. a compromise was arranged.

* * *

We called attention a short time ago to the appeal issued by the National Trust for the preservation for the public use of a beautiful tract of country in Borrowdale. We are glad to hear that the purchase has been completed. Four hundred and fifty people, whose subscriptions have ranged from £147 to 1s., deserve the thanks of the nation for having brought this enterprise to a successful issue. "We are much indebted to our president, the Princess Louise," the secretaries of the National Trust write in a letter which they have sent to the press, "for having set an example in the purchasing of thirteen acres of Grange Fell in memory of the late King, which has been well followed. Thirty-seven gave more than one acre and 101 were donors of an acre. Amongst these were members of the school and staff of Harrow, Winchester, Rugby, and Sedburgh, and several American friends, who remembered the beauty of Borrowdale, also contributed an acre. The rest of the money was raised in sums varying from £5 to 1s. . . . The most beautiful part of one of the most beautiful valleys in our English Lake Country is safe for all time."

THE LIBERAL CHRISTIAN PULPIT.

LA CHARITÉ.

By the Rev. J. ÉMILE ROBERTY, Minister of the Oratoire, Paris.*

Au nom du Dieu en esprit et en vérité qui nous réunit tous ici, au nom du Christ, le Maître et le Sauveur, nous vous avons exhorté à croire et à espérer. Il nous reste à parachever le message de l'Eglise universelle et à vous rappeler le devoir supérieur de l'amour. "La charité," disent les apôtres, ou comme nous pouvons traduire aussi, "l'amour ne périra jamais."

C'est là une affirmation au sujet de laquelle tous les croyants s'accordent, et, dans une assemblée comme celle-ci, où chacun des membres se sent lié à l'autre par le même idéal, par une sainte passion pour la liberté, c'est-à-dire, je suppose, pour le droit à la sincérité de la foi, de la parole et de l'action, dans une congrégation comme celle-ci, formée par des centaines d'âmes appartenant à des races et des langues différentes, qui profitent de quelques semaines de vacances pour se rencontrer sur la terre de notre glorieuse Réformation, et qui, habituellement disséminées en de petits groupes isolés, goûtent ici, à Berlin, comme elles l'ont fait naguères à Boston, à Genève, à Amsterdam, à Londres, les joies du délassément et de la fraternité spirituelle, il est facile de se montrer docile à la loi d'amour, de la prôner comme la plus belle, d'affirmer à nouveau son immortalité, et de sortir de ce temple en chantant: "Voici, ces trois choses demeurent: la foi, l'espérance et la charité, et la plus excellente d'entre elles, c'est la charité."

Mais comme nous serions ignorants de l'histoire du monde et comme nous méconnaîtrions notre propre expérience d'hommes pécheurs, si nous n'apercevions pas que la réalité se présente sous un aspect moins simple et plus dramatique. Pour la regarder en face et déchiffrer l'éternelle énigme, du moins pour essayer de le faire, je ne dispose que d'un quart d'heure. Je me bornerai donc à un ou deux traits qui me paraissent essentiels.

Vous savez que la charité ou "l'amour," en passant sur les lèvres du Christ a pris une signification différente de celle dont elle s'enveloppa en s'échappant de la pensée d'un Bouddha, d'un Confucius ou d'un Mahomet. Dans l'ordre de la vie morale, les mots valent ce que valent les personnes qui les prononcent et d'après la manière dont elles les incarnent dans la réalité. Or, l'humanité dite chrétienne a trop souvent déformé et avili la charité de son premier inspirateur.

Malgré saint Paul, malgré les plus grands prophètes hébreux—ne les oublions jamais, eux, les vrais ancêtres du libre Evangile—dans l'âme desquels Jésus de Nazareth l'avait puisée, et que son génie et sa vie, fécondés par Dieu lui-même, ont amenée à la perfection, on l'a confondue et on la confond encore avec l'aumône, la bienfaisance, le pardon, le sacrifice, avec les élémentaires impulsions de la pitié, si bien que le monde moderne, passionné de justice, du moins on le dit, et en particulier le monde ouvrier, désireux, et à bon droit, d'obtenir une existence plus com-

plète, ont employé leur ardeur à discréditer la charité, à y voir une ennemie de la justice, un expédient très élégant pour maintenir les distances entre les riches et les pauvres, entre le capital et le travail, entre ceux qui possèdent et ceux qui n'ont rien. D'autre part, quelques groupes de jeunes gens, fascinés par le génie d'un Nietzsche, se sont plus à rabaisser la charité au niveau de la lâcheté et de la peur et à en faire le trait dominant de la morale des esclaves. Or, que les représentants officiels de la charité, dans la chrétienté, et par suite le peuple qui les suit, aient souvent mérité des accusations de ce genre, je ne le nie pas, mais, par contre, quelle injustice et quelle légèreté chez les accusateurs quand ils négligent d'étudier la charité à l'œuvre dans la vie des missionnaires, hommes d'Etat, moines, réformateurs, dans la vie de certaines femmes prédestinées et même de quelques hommes de guerre, dont l'existence a été vouée à la défense du droit des autres! Ne nous laissons pas duper par les apparences. Allons au fond des caractères, je ne dis pas seulement d'une sainte Thérèse, d'un saint François d'Assise, d'une Elisabeth Fry, d'une Joséphine Butler, d'un Livingstone, mais aussi d'une Jeanne d'Arc, d'un Washington ou d'un Lincoln, d'un Gordon-Pacha, d'un Gustave-Adolphe ou d'un Frédéric de Brandebourg. Est-ce l'égoïsme personnel, la lâcheté, la condescendance, ou je ne sais quel amour émollient de l'humanité, qui inspira les plus belles heures de leurs vies? N'est-ce pas bien plutôt l'amour du droit des autres, poussé, quand les événements l'ont exigé, jusqu'au sacrifice de son droit personnel? Et l'amour du droit des autres ainsi pratiqué ne constitue-t-il pas l'essence même de la charité du Christ et des apôtres de tous les temps? Cette charité entraîne avec elle sans doute la bienfaisance, le pardon, la bonté, la pitié, mais, aussi, pour garantir le droit des autres à une vie toujours plus haute, plus affranchie des mauvaises servitudes économiques, politiques et ecclésiastiques, elle souffle au cœur de ses amis une énergie indomptable et transforme les plus chétifs d'entre eux, non pas en des valets, mais en de véritables princes de l'Esprit, en des surhommes chrétiens.

Nietzsche a cru faire une critique radicale de la charité chrétienne en écrivant: "L'amour du prochain, c'est l'amour de nous-mêmes; ce que nous cherchons, chez lui, c'est quelqu'un qui nous aime. Mais plus haut, dit-il encore, que l'amour du prochain se trouve l'amour du lointain et de ce qui est à venir; plus haut que l'amour de l'homme, je place l'amour des fantômes. Ce fantôme qui court devant toi est plus beau que toi; pourquoi ne lui prêtes-tu pas ta chair et tes os? Mais tu as peur, et tu t'enfuis chez ton prochain. . . . Mes Frères, je ne vous conseille pas l'amour du prochain, mais l'amour du plus lointain."

Mais la charité consiste précisément en cet amour du plus lointain, c'est-à-dire de l'idée, du principe, de l'essence du droit des autres, sorte de fantôme, en effet, qui se déplace avec les progrès de la connaissance et les révélations nouvelles de la vie, fantôme auquel des milliers d'hommes et de femmes ont donné quand même leur chair et leurs os; c'est l'amour non pas du droit de telle ou telle personne

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particulière, qui a un nom, un domicile, mais du droit de tous, sauf du sien, quels que soient leurs titres, leur race, leur religion, et n'est-ce pas la gloire de l'Évangile, quoi qu'en puissent penser les Nietzscheens, d'avoir apporté dans le monde cette signification nouvelle de la charité, d'avoir fait resplendir devant nos yeux, un amour dans lequel le goût, la complaisance, le souci personnel du plaisir ou du bonheur n'ont aucune part, d'un amour non pas stupide comme un caprice, ou rampant comme un esclave, mais énergique et puissant comme la volonté d'un Dieu.

C'est la caricature de l'amour chrétien qui tombe sous les coups de Nietzsche, ce n'est assurément pas l'amour pour lequel Jésus est mort.

Si cet amour conduit encore à la croix—et veuillez remarquer que les croix, dans nos civilisations occidentales, sont moins lourdes à porter qu'autrefois; dix-neuf siècles de christianisme n'ont pas été inutiles, quoi qu'on en dise...; les ténèbres qui enveloppent toutes les croix s'éclaircissent par moments, plus souvent qu'autrefois; les apôtres du droit des autres ont plus de chance qu'autrefois d'entendre, avant leur mort, les acclamations des délivrés—si l'amour conduit cependant encore à la croix, c'est qu'un trop petit nombre réalise l'amour dans sa propre vie; la partie n'est pas encore égale... Ayant ouvert mon cœur à l'amour qui embrasait le cœur du Christ, je défends le droit des autres. Mais je ne puis défendre le mien; c'est évident. Ici Tolstoï a raison. C'est aux autres à le faire. Sinon, je suis sacrifié. Ce sacrifice, je l'accepte par une sorte de folie, et c'est cette folie qui fait marcher le monde, de sorte que s'il y a encore des puissances tyranniques, il y a encore plus de martyrs, et que toute l'histoire humaine démontre magnifiquement que les martyrs se lassent moins vite que les bourreaux, et que les bourreaux se lasseront avant les victimes et les martyrs de la charité.

La cité de l'avenir ne sera sans doute entièrement bâtie que lorsque tous les habitants pratiqueront cet amour; c'est l'entrecroisement de toutes les volontés charitables qui seule peut constituer la voûte parfaite de l'édifice; pour l'instant, on ne voit encore que quelques grands bras d'acier qui s'élèvent dans les airs; ce sont les efforts des âmes consacrées; les uns, fatigués, retombent; d'autres restent tendus depuis des siècles et demeurent inébranlables; quelques-uns, du côté opposé, les ont rejoints, et, à l'horizon, on distingue, noyée dans une brume lumineuse, la naissance d'une voûte parfaite; celle-ci ne sera entièrement achevée que lorsque, l'amour pénétrant tous les cœurs, tous les bras se seront levés, toutes les mains, tendues pour s'entreindre; cet entrecroisement sacré sera, si vous voulez, de l'égoïsme renversé, mais ce sera aussi le triomphe de la charité. Il n'y aura plus de croix, parce que les droits de tous seront reconnus par chacun, et ceux de chacun par tous, et que leurs racines se seront enfoncées dans la substance vivante, dans la substance divine de l'humanité.

C'est vers cet avenir que marche notre race, poussée et harcelée par les porteurs de la charité du Christ, même par ceux qui la possèdent sans invoquer son nom.

Et vous, mes Frères, que Dieu a délivrés des malédictions du dogme de l'autorité, nous qui sommes, théoriquement, les plus affranchies des créatures, sentons-nous la responsabilité immense qui nous incombe?... Sentons-nous assez que, dans l'ordre de la charité, et dans la défense du droit des autres, dans l'acceptation des souffrances et des privations que cette défense implique, nous ne devons nous laisser devancer par personne, et qu'un libre-croyant amateur ou dilettante est une sorte de monstre...?

Nous avons été rachetés à grand prix, non seulement par la charité du Christ, mais aussi par les souffrances d'un grand nombre de nos pères, héritiers de la charité du Seigneur; nous serions les plus ingrats et les moins intéressants des croyants, si notre affranchissement n'augmentait pas l'ardeur de notre charité et le nombre de nos sacrifices.

"L'amour ne périra jamais." Mais ceux qui n'aiment pas peuvent traîner dans la vie à venir une existence affreuse, jusqu'à ce qu'ils se convertissent et consentent à aimer.

Et quand toutes les âmes seront remplies d'amour comme l'atmosphère de midi est remplie de lumière, et que les droits de tous seront reconnus, la charité, l'amour déposant ses armes de guerre et laissant tomber tous ses voiles, apparaîtra tel qu'il vit de toute éternité dans le cœur de Dieu, et reprendra ses deux véritables noms, qui sont les deux noms divins de l'amour dont la musique ne s'entend encore que dans les plus pâles étoiles, et qui sont: Perfection et Beauté.

Que la Beauté du Seigneur soit sur nous!

LIFE, RELIGION & AFFAIRS.

THE NEEDS AND OPPORTUNITIES OF INDIA.

AN INTERVIEW WITH PRINCIPAL H. C. MAITRA.

PROFESSOR HERAMBA CHANDRA MAITRA, Principal of the City College, Calcutta, has been making a short stay in England en route for the United States. He will, however, return to this country in November in order to plead the cause of the Brahmo Somaj and social reform in India. He was kind enough one morning this week to give us some details about his work, and to state in outline what he considers to be some of the chief religious and social needs of India. The City College, of which Mr. Maitra is the Principal, was founded in 1879. It began as a school for boys, but at the end of two years opened college classes, and it soon developed into a college for older students, teaching up to the B.A. degree of the Calcutta University. The council is composed entirely of natives, the great majority of whom are members of the Brahmo Somaj. As a matter of fact the college belongs to the Sadharan Brahmo Somaj, and it represents a great contribution on the part of the Brahmo Somaj to modern Indian education. It has two schools attached to it, one in Calcutta and one in Eastern Bengal, and there are about 1,000 students in the college classes. The finan-

cial position of the City College is always a rather serious one, owing to the fact that a large number of the students are educated without fee, and that the scale of fees is in any case very low. We understand that the college has no endowments and is entirely dependent upon voluntary support.

In the course of conversation Professor Maitra explained that the object of his visit was to place before the British and American public some of the leading ideas and aims of the Brahmo Somaj, with a view to drawing closer the bonds of sympathy between Indian theists and liberal-minded men of the English race. He emphasised the great need of Englishmen of broad education and real ability, with some knowledge of Indian languages, who would go out to India and identify themselves with the religious and educational work of the Brahmo Somaj, and in this way qualify themselves to help people in this country to realise some of the needs of India from the native point of view. He spoke earnestly on the question of education, which is a very serious one, for, as he said, there is no comprehensive system of education at the present time for the people at large. The question of educational reform was, indeed, the most urgent in his opinion from every point of view.

Asked whether there would be any opposition to this in the way of caste prejudice, &c., Mr. Maitra said: "No, every section of the community would welcome it. It need not be identified with any particular form of belief. The people should be educated in the elements of knowledge, together with the simple facts of hygiene and sanitation, and this would suffice at first." He added that the educated classes have been advocating some scheme of education of this kind for many years, and its importance could not be too frequently insisted upon, for education would open the way to all sorts of much needed social reform, and lead to a broader interpretation of religious truths than the people are capable of understanding at present, owing to their ignorance and apathy. It should, therefore, be the first aim of patriotic Indians to make the needs of the masses known in this respect. Replying to a question as to the extent of the sympathy with his educational policy in Government circles, Mr. Maitra said that the usual excuse for doing nothing, want of money, was constantly urged, but the moral of this was that less should be spent on the army and the civil service, and more in supplying the real needs of the people. He himself would be prepared to advocate heavier taxation for this purpose, always assuming that the burden would fall on the wealthier classes, and that they were given due control over the education schemes. This meant that there should be public bodies responsible for the management of the educational machinery in their own area instead of leaving everything in the hands of a centralised government department.

"It was," continued Mr. Maitra, "one of the objects of Keshub Chunder Sen to help to dispel the ignorance of the masses by starting a cheap weekly paper, which could be obtained for a *pice* (farthing), thirty or forty years ago, but this was not a success, owing to the want of education,

which prevented those whom it was intended to reach from appreciating it. Some of the workers of the Sadharan Somaj, also, started night schools in Calcutta, but these were closed after a time owing to want of funds and workers. Recently some attention has been drawn to this question by the Prarthana Somaj of Bombay which has started a mission for raising the depressed classes, and excellent work has already been done. The work is on simple religious lines, and every effort is made to render the people more happy and comfortable in their forlorn condition, and to teach them habits of cleanliness. We must acknowledge gratefully the sympathy which this movement has received from the Bombay Government. Some members of the Brahmo Somaj in Bengal have also started a mission to help the very poor in the rural districts, but here again the lack of workers and funds is a great drawback. Educated young men in Calcutta have recently established some night schools for children and adults of the working classes." Mr. Maitra pointed out, in answer to a further question, that there is here a fine opportunity for educated English women, who are animated with sympathy for the people of India, to devote themselves to this noble work. In the course of some further references to the social work of the Brahmo Somaj, he drew special attention to the vigorous organisation of relief during periods of famine. In this connection he desired to acknowledge most cordially the generous assistance which had been sent from time to time through the instrumentality of the British and Foreign Unitarian Association.

Mr. Maitra was asked for some information on the temperance question in India. He remarked that Keshub Chunder Sen fought earnestly on behalf of the temperance cause, and the Brahmo Somaj always advocates, not only total abstinence on the part of its members, but the prohibition by Government of the sale of intoxicating liquors, except for medicinal purposes. Such a policy on the part of the Government would be in absolute harmony with the teaching of all the great religions of India. At the present time the policy of allowing the sale of drink was a very active cause of demoralisation among the people, and as a proof of the seriousness with which this evil was regarded he stated that European tea-planters have objected to grog-shops being located near their plantations. In Bombay the earnings of the mill-hands were largely spent in drink. As a pathetic illustration from his own experience he mentioned that at a distribution of prizes to the boys of the Prarthana Somaj Ragged Schools in Bombay, which he attended a few years ago, a dialogue was given on the disastrous effects of drink. When he inquired why this was done he was told that the labourers spent a large proportion of their incomes in this way, and it was a cause of much poverty and distress. He regretted to say, however, that the demands for effective changes in the Government policy in regard to this question have so far met with little success.

In conclusion, Mr. Maitra said that the point he wished to emphasise was the need, not only on the part of British statesmen,

but of the missionaries who are sent out to India, of more sympathy with the people in regard to their spiritual ideals and their aspirations after social progress. A great blunder was made by men who assume that the East has nothing to teach the West in matters of religious and moral culture. The present political situation was, to some extent, retarding progress on account of its disturbing influence and the repugnance to Western ideas which it was unfortunately producing in the public mind. This was a state of things which Mr. Maitra heartily deplored. "We know," he added, "that the welfare of our country depends on the harmonious co-operation of England and India, and this is the ideal of all the finest minds in India."

Mr. Maitra hopes to be back in London in the middle of November, when he will be glad to accept preaching and lecturing engagements. We are sure that a very cordial welcome awaits our distinguished guest. Among the subjects upon which he will be prepared to speak are the following:—The Hope of Immortality, Emerson, India's Contribution to the Religion of the Future, and the Social Needs of India.

THE CONDEMNATION OF THE "SILLON."

If the change in the age of first communion, though applied to the whole Catholic world, has a special importance in France, the condemnation of the *Sillon*, a purely French organisation, cannot fail to react on Roman Catholicism at large. The *Sillon* was started some years ago by M. Marc Sangnier, a young Catholic layman of considerable fortune, who has since devoted time and money to its cause. It was a Catholic democratic movement, somewhat on the lines of that in Italy, which Leo XIII. first blessed and then condemned, and which was given its quietus by Pius X. six years ago. The precise tenets of the *Sillon* would be difficult to define, for its attitude towards any specific political or economic proposal has not, as a rule, been very decided. Its weekly organ, *L'Eclair Démocratique*, had no consistent policy; its leading articles were sometimes almost reactionary, at others almost anarchist in tendency. Nor is M. Sangnier himself more clear in his pronouncements. A brilliant orator, he possesses to an unusual degree the faculty of speaking for an hour or two without saying anything. Vague talk about a "liberal and democratic republic" takes the place of any definite programme in his speeches. Perhaps this vagueness has been, in part, the result of the difficulties of his position. He and his movement have long been unfavourably regarded both by the Vatican and by the great majority of the French Bishops, to say nothing of the political reactionaries who form the bulk of the Catholic laity, to whom the *Sillon* has always been anathema. He was probably conscious that the formulation of a definite programme might get him into trouble.

Nevertheless, the main object of the *Sillon*, the reconciliation of the Church and the democracy, has always been clearly stated, even though the methods of that reconciliation have been left undefined.

It is the old dream of Lamennais revived by a man who resembles him at least in being a fervent Ultramontane. That dream has been dreamed by many Roman Catholics since Lamennais was disillusioned, and all, like Lamennais, have had a bitter awakening. M. Sangnier is no longer an exception to the rule. The Pope has chosen to condemn him at the moment when he has just founded a daily paper to propagate his views, in which, it is understood, he has sunk a considerable part of his private fortune. The forthcoming publication of M. Sangnier's daily paper, *La Démocratie*, has been announced for months—it cannot be by accident that the Pope has waited until a few days after the publication of the first number in order to condemn its founder and the organisation which it represents.

The condemnation of the *Sillon* is not aimed exclusively at M. Sangnier and his followers. Recently, the *Libre Parole* made a sort of referendum to the French episcopate on the question of the *Sillon*. The large majority of the replies were very unfavourable, but a small minority of the bishops defended the organisation of young Catholics. Among this minority were the Archbishops of Albi and Rouen and the Bishops of Nice and Versailles. The Archbishop of Albi (Mgr. Mignot), in particular, wrote two strong letters in defence of the *Sillon* to Cardinal Andrieu, Archbishop of Bordeaux, who had condemned it root and branch. Shrewd observers when they read the letters of the Archbishops of Albi and Rouen in defence of the *Sillon*, declared that its condemnation might now be regarded as certain, since Rome would certainly not lose the opportunity of condemning by implication two prelates who are specially obnoxious to the present rulers of the Church. They were right. The papal encyclical in which the condemnation is pronounced ignores the existence of the episcopal minority; the Pope speaks as though the French bishops had been unanimous in demanding the condemnation. It is at once a studied insult and a revelation of character. But the Pope, on a previous occasion, did not hesitate to tell the public that the French episcopate, with two exceptions, had asked him to forbid Catholics to form *associations culturelles*, whereas, in fact, the large majority of the bishops had asked him to permit them to be formed.

M. Sangnier and his friends have bowed to the papal decision. The two organisations into which the original *Sillon* has recently been divided, the *Groupe de l'Union d'éducation civique* and the *Comité d'Action sociale*, have decided on dissolution, the former unanimously, the latter with only three dissentients. How many of their members will join the new political organisations which the Pope has ordered to be formed in each diocese under the direction of the bishop is another matter. Probably, many of the most promising will ultimately drift away from the Church and into Socialism. M. Sangnier himself will do whatever the Pope tells him to do. His democratic convictions are undoubtedly sincere, but he is, before all things, a sincere Ultramontane, and, as a Jesuit of more than ordinary ability said some years ago, "If the Pope told me that that black

hat was white, I should believe it." It is a frame of mind unintelligible to the ordinary person, but it is a logical deduction from the cult of the Pope which has now become the whole of Catholicism.

From the point of view of the interests of the Church, the condemnation of the *Sillon* is an act of midsummer madness, appropriate to the dog days. The Pope has justified the conviction of the great majority of Frenchmen that Catholicism and Republicanism are incompatible. The *Osservatore Romano* may declare that M. Sangnier and his friends are not condemned for being Republicans; the text of the papal encyclical is there to prove that they are. The encyclical enunciates principles which no Republican could for a moment admit without ceasing to be a Republican. It denies explicitly the right of the laity to think or act for themselves in political matters; in these, as in all others, they are to be guided by ecclesiastical authority; and the Pope puts this principle into practice by ordering the *Sillonistes* to form political organisations under episcopal control, with the title of *Sillonistes Catholiques*. The passage in which this principle is enunciated is so important that it must be quoted:—

"Even if their (the *Sillonists*) doctrines had been exempt from error, it would have been a grave breach of Catholic discipline to withdraw themselves obstinately from the direction of those who have received from heaven the mission to guide individuals and societies in the straight way of truth and right."

Not only the individual, but the civil society is to accept the guidance of the ambassadors of heaven. It is the claim of the Constitution *Unam Sanctam* of Boniface VIII. repeated in express terms.

After the assertion of this universal claim, the Pope goes on to denounce in violent language the aspirations of the *Sillon* towards a new social order, its democratic tendencies and the similarity of its ideal to that of the Revolution. "They do not fear to attempt blasphemous reconciliations between the Gospel and the Revolution." It is for the Revolution that the Pope reserves his most violent anathemas; it is the source of all evil. Catholics are to devote themselves to undoing its work, to the restoration of all that it destroyed; their ideal is to be the *ancien régime*. The Pope's remedy for all social evils is a return to the past; all that is necessary in the way of social reform is that we should abandon "the mirage of a false democracy," and that the Church "with the co-operation of the true artisans of social restoration should re-establish the organisms destroyed by the Revolution, and adapt them, in the same Christian spirit which inspired them, to the new environment created by the material evolution of contemporary society." Among the organisms destroyed by the Revolution was the monarchy; there were others whose restoration would be even less agreeable to most people. And the *Osservatore Romano* tells us that this is not a condemnation of the Republic. The Republican who could subscribe to such language as this would be a strange and anomalous being. Could even the most conservative of English Conservatives subscribe to it? Is there

any sane man who believes it possible to restore the organisms destroyed by the Revolution? One may be a Conservative, but this is not conservatism—it is wild and impossible reaction, about as reasonable as a practical policy as would be a proposal to restore all adult men to infancy. What must be the mental condition of men who seriously believe such a restoration of the past to be possible?

Not only the Revolution, but democratic government is condemned in equally explicit terms; and not only democratic government, but every sort of generous aspiration for the improvement of humanity. No improvement, says the Pope, is possible. All attempts to elevate the working classes, to diminish social distinctions, to make men more independent, more capable of self-government, to give them a more enlightened conscience, are not only chimerical but wicked. No Catholic must dream of "an era of better justice" or of redressing inequalities; no Catholic must hold that democracy alone is capable of inaugurating better conditions, to do so is to insult other forms of government and to despise the kings and bishops from whom in the past the human race has derived all benefits. The Church has said the last word on social questions and economics, no progress is possible, for the Church has already attained to perfection:—

"The city will not be built otherwise than God has built it; society will not be constructed unless the Church lays the foundations and directs the labours; no; there is no civilisation to be discovered, no new city to be built in the clouds. It has already existed, it exists; it is the Christian civilisation, the Catholic city."

It is hardly necessary to say much more in order to show the nature of this astounding document. The Pope condemns, as contrary to the doctrine of the Church, and as having been already condemned by Leo XIII., the fundamental conception of democracy that authority resides primarily in the people, and that the authority of governments is representative. If he finds the notions of liberty and equality hateful, he finds that of fraternity still more so. In order that his condemnation of democracy may be free from ambiguity, he accurately defines it in order to condemn it:—

"An organisation founded on this double basis, liberty and equality (to which fraternity will soon be added), this is what they call democracy."

That the Pope is right in appealing to the tradition of his Church to justify his teaching there can be no doubt. The encyclical is the application, with a ruthless logic, of principles which the Roman Church has taught for centuries, but which have not always been so brutally expressed. It is, perhaps, well that they should be stated with brutal frankness. This encyclical should make many illusions henceforth impossible; it puts the Roman Church definitely and finally in opposition to all that is best in human ideals and aspirations. There can be no excuse in the future for misunderstanding. There are in the Roman Church many who share the aspirations and ideals which Pius X. condemns. What are they going to do?

If, like M. Sangnier, they submit and acquiesce we must reluctantly reckon them as in the forces of the enemy. There comes a time when the choice must be made, and when the refusal to make it is an act not only of cowardice but of apostasy.

ROBERT DELL.

Paris, Sept. 5, 1910.

WILLIAM HOLMAN HUNT.

B. APRIL 2, 1827. D. SEPT. 7, 1910.

PRE-RAPHAELITISM was, according to its founders, a search after truth in the realm of Art; but the thought that truth appears differently to each searcher is illustrated by the different subjects treated by the few brave young men who formed themselves into the Pre-Raphaelite Brotherhood in 1848. Rossetti found truth in the Dante legends and the romanticism of mediæval Italy; Millais found it nearer home in English life and literature; while Holman Hunt sought and believed he found it in the Gospel of Jesus. Two qualities, however, were common to all the band: one was the painstaking attention which they paid to microscopic fact, and the other was the search after the inner meaning of any scene, fact, or story which they were interested in illustrating.

Holman Hunt spent sixty of the eighty-three years of his life in his self-imposed quest, and expressing in his paintings that which he individually found. That we may not agree with his findings does not render it any the less imperative that we should patiently attend to what he has said. There have been few who have given themselves with such self-devotion to the study of the initial facts of the founding of the Christian religion. Everyone knows that, in order to express faithfully any one aspect of the New Testament story, he would spend several years of investigation in Palestine, without any hope of being financially rewarded for the work he would ultimately produce. I am convinced that we should regard his paintings in the same light as we think of the books written by scholarly expositors of the Gospels. In letters which I possess he has described to me his reasons for painting the bench, vice, saw and other tools in his representations of the carpenter's shop of Nazareth. Modern carpenters have objected to these paintings, because the bow-saw and bench-vice painted in "The Shadow of Death" picture, and the tool-basket carried by Joseph in "The Triumph of the Innocents" are the same as those used to-day by English carpenters. When I have voiced these objections to the painter he has been ever ready with his proofs that he was correct in so representing them. Tools in use to-day in Palestine and those dug up among the débris of Jerusalem showed that, whatever be the improvements made in the Western manufacture, in the East they had changed but little, and in many cases even Western invention had not altered the pattern much. In the case of the hand-saw Holman Hunt found that the teeth of the Eastern saw pointed inwards towards the handle, necessitating the pulling up rather than the pushing down of the saw. This he has shown in "The Shadow of Death."

It was not merely the outward accuracy that Holman Hunt aimed at. He wished always to emphasise the inner truth. But he felt that this would be missed if the material appearance was not convincing. The result of such painstaking care as he bestowed upon his work was that he produced a series of pictures which were original. Miss Siddal, on one occasion, alarmed him by announcing that she had seen a Catholic picture illustrating the text, "Behold I stand at the door and knock," which contained all the thought suggestions of his own "Light of the World." But on examination he found the resemblance to be only in the fact that it was a Christ figure knocking at a door. All the accessories: the double crown, the priestly robes, the breastplate, the lantern, the orchard, the night, the bat—in fact, all the details that made his own picture original were not to be found in the picture discovered by Miss Siddal. His aim in this picture was to try to compress on to one canvas all the spiritual truths gathered from the Gospels, as belonging to the Christ influence, which comes to the human heart in the night-time of sorrow and sin, as a priest, suggesting that the light of conscience reveals whether our life's fruit is good or evil, and urging acceptance of the loftiest conception of religious life. The crown of gold entwined with thorns suggests that glory and reward are only received at the end of a thorny pathway of difficult struggling. The weeds and ivy overgrowing the rusty-hinged door point out that old customs, creeds and traditions make difficult the opening of our hearts to the true Christ spirit. The intensity of the spiritual work which the painter put into his pictures is proved by a fact which the reframing of this picture revealed. When the old moulding had been removed, the edge of the canvas covered by the rebate was found to have an inscription painted on it which no one had known of before. It was in Latin, and interpreted, read "Pass me not by, O Lord."

Readers of Mr. Hunt's book, "Pre-Raphaelitism," will be aware of the great difficulties that had to be overcome in painting "The Finding of the Saviour in the Temple." The prejudice of the Jewish Rabbis against sitting to the Christian for the portraits of the doctors was great. Some were excommunicated because they consented. He could not find the model boy he desired for his figure and face of the boy Jesus. With regard to this fine face I might mention an incident. One day I was sitting in the garden of the late Mr. G. F. Watts, looking through some sketches and drawings. I remarked to the aged painter that one pencil drawing of a fine head of a boy was familiar to me as being the portrait of Holman Hunt's boy Jesus. Mr. Watts confirmed my guess. He told me that it was the portrait of young Master Val Prinsep. He had offered the boy half-a-crown to let his hair grow long, and had drawn his portrait. When Holman Hunt returned from Palestine with his picture still wanting the face of the boy Jesus, he had seen this drawing, and had requested to be allowed to paint it in; and in this way the painting was finished. He has tried to show in the design the consternation the Jewish Rabbis would ex-

perience in hearing the new interpretations Jesus would put upon the old law. The ancient ceremonial aspect is shown in the procession passing along an inner court of the temple, with a lamb to be sacrificed. A blind old Rabbi is anxiously hugging a roll of the law, while his neighbour is reassuring him that that boy can have little power to upset the ancient system.

I have seen the original drawing of the face of Jesus in the "Shadow of Death," and think it even more beautiful than the finished picture. It is dated "Jerusalem, '69," and is wonderful as depicting the expression of weariness after a day's toil, and of spiritual illumination that Divine consolation will come and compensation for tiredness of body. Holman Hunt was fond of telling how some natives, when they saw this picture finished, wanted to see the other side of the canvas, in order to look at the face of Mary and the back of Jesus. As far as I know, this picture was the first to represent Jesus as a working carpenter. His days of obscurity had not been illustrated by the great painters of Christendom. There are many representing him as a child, in the Gethsemane agony, or on the cross, but few, if any, as a carpenter toiling for his daily bread, getting tired in his work, and lifting his heart up to his Father, as a Jewish workman would do in the attitude of evening prayer. When it was first exhibited thousands of workmen of Lancashire and Yorkshire willingly paid their shillings to see it in Manchester, and the critics complained that it lacked divinity, and was indeed a Unitarian Christ.

The critics also complained about "The Triumph of the Innocents," that the spirits of the children slain by Herod were too plump and fleshy. This brought from the artist the rejoinder that had he painted them flabby and emaciated it would be untrue, because the spiritual life is fuller and more perfect than the material life.

"Wandering Sheep" and "The Hiring Shepherd" offended the orthodox artists because the pictures were didactic. The criticism could not be denied, but the artist and his friends, with John Ruskin, felt the method was justifiable. Mr. Ruskin had spent his life in trying to persuade painters that their work should be regarded by them as of as great importance as that of preachers; and Holman Hunt has followed this suggestion as much as anyone. But no neglect of artistic quality or attention to detail can be detected in his work. The two pictures I have just mentioned are wonderful in this respect. "Wandering Sheep" has the finest representation of sunlight that was ever put on canvas. It is a study of the edge of chalk cliffs, and sheep straying from pasture land becoming entangled in brambles and getting into dangerous positions. The artist links the scene to religious truth by painting round the margin the words: "All we like sheep have gone astray." England has lost in the death of Holman Hunt one of her heroes; a painter who has devoted his art to the loftiest of aims, that of representing to the modern mind the actuality of New Testament scenes, and the preaching, by means of paint, of the noblest religious truths.

LUCKING TAVENER.

THE VISION IN THE FIELD.

BRILLIANT sunshine, intensely blue sky, in whose depths the clouds clustered in groups or stood out in piled, massed whiteness; and fields, fields of tenderest grass, flecked with *berbiettes*, the name the island children give to daisies, because they are like little lambs dotting the exquisite beauty of the bladed grass.

Into such a field a woman turned one Sunday morning—when she had wandered far through lanes and by the sea, and when, on her homeward way, she was weary. She was weary with a twofold tiredness; first the natural, healthy fatigue following a long ramble, and then, the utter fatigue of depression, consequent on an uncongenial life, and a special stress of circumstance. She threw herself down under the shelter of the hedge, and laid her face, with inexpressible content, against the cool grass.

At once, her whole self was flooded with deep peace. This perfect mood always enfolded her when she let herself, her own personality, be merged into Nature. She worshipped the beautiful world, which spoke with absolute clearness to her of the Love of God; of the shining meaning of life, in spite of its obvious tangles and griefs. The wind moving the branches of the firs, the *look* of all the things, which plainly said that "they knew something better than anyone knows," though they mysteriously veiled it—all this was to the woman as the very breath of her life.

Her doubts and fears were hushed; her loneliness was peopled with a kindred spirit. She understood and was understood. So she fell asleep.

Her spirit, bathed and refreshed, hovered in the sleep world as if awake. She heard the sound of children's laughter, and, raising her head, she looked around and saw, not far off, a group of little boys and girls, sitting on the grass close to a man dressed in Eastern garments. One baby girl leant against him, and gazed at him with large eyes of wonder; another lay with her little curly head against his feet; and all were absorbed in the tale he was telling. Every word reached the woman, who was strangely thrilled by the tone of his voice. She gazed at him earnestly, and, turning, he "looked upon" her. Then she knew.

He sent the children away to play; then he came and stood beside her. She rose, and, speechless, she felt the spell of his clear eyes.

"You know me?" he said at last.

"It is Jesus of Nazareth," she whispered.

He smiled.

"You are troubled and weary," he said, "I saw it in your face as you lay asleep. Sit down on the grass and tell me about it. I can show you where to find Rest—the Rest in which I live."

He sat beside her, and, leaning on his hand on the grass, he waited till she was ready to give her confidence. But it was so easy to speak to him! She told him of the loneliness of her life and of her soul, and then she spoke brokenly of her failures to reach the ideal of *his* life that she had set before her.

"To-day, more especially, I feel deeply

how far short I fall. I have failed in something which I thought would never cause me to stumble. I have been impatient where I ought to have used whole-hearted patience. I have rebelled against the slow discipline which is weighing heavily upon me, body and soul; and which is eating out the hope of my life. I feel so bitterly that I am not worthy even to dream of the ideal that *you* have before you, that *you* live in; the ideal I long for, and yet which I fail, again and again, to reach."

She stopped and bowed her head.

"I know," he said, "you forget the great aim of life; you let it elude you, instead of sealing every moment with it. You forget to 'seek first the kingdom of God.' But you must never give up. Have I not taught you to forgive your brother even to seventy times seven? Then, how much more will my Father and your Father forgive you, and tell you to begin all over again, for we must fulfil His law, in the end; his law of perfection. Take heart again. In His Will is Rest. In His Will is Life. All this beauty round us means His Will. Listen to the birds! Look at the daisies and the shining grass. They speak to us, as you know so well, of Eternal Beauty and of Eternal Love; veiled, it may be, to eyes yet too dim to see into the heart of things!"

He paused, and a soft breeze moved over the field and sighed its meaning into the woman's listening soul.

"It is well you have learnt that the moment you forget His Will that moment His face seems hidden. Learn of me, take my yoke upon you, and you will know my secret of rest, of perfect surrender to my Father and to your Father, who is the Only Good, the Only Love, the Only Law, the Only God."

He laid his hand upon hers, and she felt that his touch quickened her tired life to a fresh beginning, a fresh hope, a deep joy.

He smiled as he looked away over the field; and she felt the awe of his absolute sureness of the Presence of God. She shut her eyes, and stillness was round her as a shield.

But, presently, she awoke into bodily life. She lay on the grass with her face close to the daisies; but no children played about, and the Master was not there. She had dreamt it all; but she had learnt the lesson, and she left the beautiful field with renewed hope and courage. As she went along leafy roads, she mused over the vision; she felt she owed it, in a lesser way, to a little book which had engrossed her through her walk. It was called, "The Jesus of the Gospels and the Jesus of History." It seemed impossible ever to misunderstand the Master again; the Master whom men had tried to limit in creeds, in strange fantastic theologies, in rites and ceremonies, and yet who had shone out through all by his wondrous influence, his wondrous realisation of the Ever Nearness of God.

But for her—she felt that the simple words, Jesus of Nazareth, meant the secret of life held by him; and to be held by her in the final surrender, the glad surrender, the sure surrender, of her will to the Father of Jesus and to her Father.

BOOKS AND REVIEWS.

THE LAST WORD OF STOICISM.

AMONG the recent additions to that very unequal series entitled "The World's Epoch-makers," we find a volume by the Rev. Dr. Bussell, of Oxford, on "Marcus Aurelius and the Later Stoics."* It is a scholarly work, but one in which, unfortunately, some readers may not be able "to see the wood for the trees." One might ask in what sense later Roman Stoicism made an epoch, since just after it touched the highest point of practical morality in M. Aurelius Antoninus, in Epictetus, and others, it died. In the generation after M. Antoninus there is scarcely a Stoic teacher worth naming. Its most valuable lessons to the world were preserved in Christianity.

In two ways Dr. Bussell adopts a critical attitude to this system—if system it can be called, when it was essentially a gospel for practical life. These are, first, its monism and, next, its tendency to substitute abstention for effort as the basis of the true life. As regards the first point, it is a truism to say that "extremes meet." You may call the Stoics "monists," if you will, but it is equally true to say that men like Epictetus and Marcus Aurelius are in some respects the forerunners of the extreme ascetic individualism of later ages. This brings us to the other point—"Effort or Abstention?"—about which there is more to be said. The phrase quoted is the title of an essay contributed by Dr. Bussell to the Oxford volume, "Personal Idealism," published a few years ago, in which, seeking to protect our threatened morality, he declares war upon Orientalism and Mysticism, and conveys the impression that personal effort is the sole good in life, and that to "strive and cry" and *hustle* morally is the chief doctrine of the gospels and the main secret of Jesus! We invite the reader to examine for himself the one-sided doctrines of "effort" and of "abstention," and to consider how they can be reconciled.

It is quite true, however, that in Epictetus we find the gospel of abstention pure and undefiled. But to rest in this statement is to miss the whole moral beauty and significance of the character displayed. The circumstances of this man's life were those of poverty, disease, and slavery; he rose above these things by casting them *out of himself*, as it were. This principle became a general renunciation of the world. "When anything shall be reported to you which is of a nature to disturb," he says, "have this principle in readiness, that the news is about nothing which is within the power of your will. Can any man report to you that you have formed a bad opinion or had a bad desire? By no means. But perhaps he will report that some person is dead. What is that to yourself? Or that a man is planning something or other. Against whom? Against your will? How can he? But is it against your poor body, against your little property? You are quite safe; it is not against yourself."

These are the words of a man who for

the first part of his life was the slave of Epaphroditus, freedman of Nero, and was treated in a way that was indeed worthy of his owner's origin and career. The latter is only remembered because Epictetus was his slave. Marcus Aurelius, on the other hand, was undisputed master of the Roman Empire during one of the most troubled periods of its history. He, too, taught the gospel of renunciation. But, though he was not of the world, he was in the world, and fulfilled his part. The late Dean Farrar, in his "Seekers after God," thus describes the manner in which Aurelius discharged his multifarious duties:—"He regarded himself as being in fact the servant of all. It was his duty . . . to confront every peril in his own person, to be foremost in all the hardships of war, and most deeply immersed in all the toils of peace. The registry of the citizens, the suppression of litigation, the elevation of public morals, the care of minors, the retrenchment of public expenses, the limitation of gladiatorial games and shows, the care of roads, the restoration of senatorial privileges, the appointment of none but worthy magistrates, even the regulation of street traffic; these and numberless other duties so completely absorbed his attention, that, in spite of indifferent health, they often kept him at severe labour from early morning to long after midnight. His position, indeed, often necessitated his presence at games and shows; but on these occasions he occupied himself either in reading, in being read to, or in writing notes. He was one of those who held that nothing should be done hastily, and that few crimes were worse than the waste of time."

This laborious life stands in the strongest contrast to the total impression conveyed by the famous "Meditations," which, as they were written for himself, must be taken as representing his inner thought and feeling. There is a hopeless consciousness of self-defeat running through them all. There is the same spirit as in Epictetus—an endeavour to cast *out of oneself* the surrounding human and natural world; but in the case of Aurelius, the world from which he sought spiritually to detach himself was the same world for which he felt morally bound to labour for all his life. There is no appreciation of the fact that it is not through the retirement, but through the advance of the soul, that personality develops and its dignity increases. "To him that hath shall be given"; and the personality which minimises or despises its human and social relationships defeats its own end.

Withdraw into yourself, says Marcus; the soul is self-governed, makes itself and its happiness what it wills them to be, and finds its complete satisfaction in justice, virtue, and reason. And in the light of reason, all virtue is seen to be duty to God or the universe: for Marcus, the two words mean the same thing. Yet it is impossible for him to evade the fact that man is by nature social, and virtue branches out into innumerable social relationships. Hence he is led to the conception of a cosmic community, a city of man or of God. How, then, do we attain to it? "The residue of life is short," he says; "live as on a mountain. It matters not whether here or there; everywhere you

are a citizen of the city of the world. Let men see and witness a true man, a life conformed to nature. If they cannot bear him, let them make away with him; better that, than life on their terms." Death and life, good report and evil report, pain and pleasure, riches and poverty, can neither uplift nor degrade the soul itself. His desire is that the true kingdom of man shall become cosmic, universal, or divine, by abstraction from humanity and the world. He seeks an individuality which shall be capable of existing for itself, and he seeks it in a region where no individuality can possibly so exist. And in spite of himself he is driven forward into the actual world-city, where men were living and dying, suffering, sinning and striving. And there, with eyes fixed steadily and calmly on eternal righteousness, he laboured without ceasing—an impressive figure in the history of man's upward way. From him, all who are oppressed by life's fitful fever may learn something of the secret of calm, while they learn that "calm is not life's crown, though calm is well."

S. H. M.

ONLY A BUSINESS MAN.*

MISS DENDY'S admirable work in other directions necessarily prepares the reviewer to look with special respect and sympathy at any sincere study of life from her pen, and this quiet story is neither more nor less than a study of life. The story itself may be wholly imaginary, but it is full of observation and sympathy, and the earnest thought of a practical worker. The reviewer may possibly lay it down with some doubt as to how far it has enough imaginative force to grip the ordinary reader, or if he be a shallow person he may even speak slightly of a certain stiffness and lack of distinction in the style; but nevertheless he will perhaps be surprised to find himself thinking of the "business man" Gordon Fenchurch, as among the people he knows and likes, and may meet any day in the streets of Homcester, and such a triumph as that is by no means always scored by more powerful and distinguished novelists.

Miss Dendy herself says she is told that her story is too old-fashioned—her only preface by the way is one of the most telling pages in the book, and though characteristically reticent, makes one know and love the writer. She is right in supposing that there are some to whom the "old fashionedness" will be an added charm, but its deepest attraction, as already hinted, lies in the personality of the hero and the actuality with which he lives in the pages of the unassuming story. Some novelists succeed but ill in presenting to others a character and personality peculiarly dear to themselves, but Miss Dendy, on the contrary, has drawn her hero with an intimacy and simplicity which take nothing for granted and successfully win the reader's affection. There are readers who always name a good and high-minded man a prig, and such will no doubt produce their neat little accustomed label, but it cannot harm so fine a portrait as this which Miss Dendy has given us. Both the women

who loved Gordon and were loved by him, the one as sweetheart and the other as friend, are drawn with a very able touch—Deborah, the strikingly beautiful mill hand, who lays down life and happiness on his behalf, and Phoebe, the unselfish stay and efficient manager of her amusing but very trying family which include a feckless parent very cleverly sketched in.

As to how far the proposed sacrifice, so graphically described in the passage in which Gordon and Phoebe agree to part, was ethically justifiable there may well be two opinions; for it is, to say the least of it, a questionable thing for a man to marry a woman, even the best of women, merely to save her good name, when he knows he loves another and his love for that other is returned; but if these two made a mistake, it was a mistake of the intellect and not of the soul, and one for which the reader may even love them the more, even while rejoicing that they were saved from the irrevocable doom which they planned for themselves.

The humour of the book is a pleasant relief to its gravity, and Mattie is altogether delightful, though possibly Daniel is more of a caricature than an actual human being, and Mr. and Mrs. Watkins write their snobbery in such child-like capital letters that they somewhat strain the credulity of the reader. The relationship between Gordon and his sister on the other hand lives in these pages as a very perfect and beautiful thing, and Miss Dendy has done a real service in showing how noble and serviceable may be the life of one who is described as "only a business man." The present reviewer may perhaps be permitted to say that the quaint argument of Mr. Bowles on page 191 involves something of a travesty of the Anglican point of view, and also that Lord Laxton might well be presented as a foil to the unworldly devotion of many of the orthodox clergy of the twentieth century, though happily the charming picture of a Unitarian minister remains as true to life to-day as on the day when it was written.

THE NEW EDITION OF THE ENCYCLOPÆDIA BRITANNICA.

THE most important literary announcement of the autumn season is to the effect that the eleventh edition of the "Encyclopædia Britannica" will be published about the end of the present year by the Cambridge University Press. The whole work has been subjected to scrupulous revision; but it is clear that the revolutionary demands of modern historical and scientific knowledge require something more than revision. Whole sections of the work have been entirely re-written by an international board of experts. No particulars are yet available in regard to price, but some idea of the magnitude of the task for which the University of Cambridge has made itself responsible is conveyed by the fact that there will be twenty-eight volumes containing 26,000 pages. The novel plan of simultaneous publication will be adopted, with the result that the editors-in-chief have been able to review the whole of the material at the same time. Publication by instalments has usually meant that

a work of reference has remained incomplete for a considerable time, and by the time the last volume is issued, the first is already becoming obsolete. This disadvantage will be obviated in the new edition, a boon which students will not be slow to appreciate.

One other striking innovation will signalise the association of the University of Cambridge with the "Encyclopædia Britannica." In the past the volumes have been so large and weighty as to make it impossible to read them with any comfort, or even to consult them without resting them on a desk or table. The publishers believe that it will be possible, without departing widely from the old size of the page, and whilst maintaining the legibility of the type, to abolish this drawback. This they propose to do by the use of India paper, already well known from its adoption for expensive Bibles and other books in which it is desired to minimise weight and thickness. The India paper which has been chosen for a special impression of the new "Encyclopædia Britannica" combines toughness and opacity at least equal to those of the best ordinary printing paper with remarkable thinness and lightness, so that a volume on India paper will be less than one-third as thick as an ordinary volume containing precisely the same number of pages, and the average weight of such a volume will be less than one-third that of a volume on the ordinary paper. In order that the owner of the new "Encyclopædia Britannica" on India paper may derive the maximum of advantage from its use, it has been decided to bind this impression in full flexible leather—sheepskin or genuine morocco, according to price—in such a fashion that the India paper books may be bent back double, cover against cover and held conveniently without any danger of injury in one hand. It may be added that this innovation will make it much easier to find shelf room for the "Encyclopædia Britannica," as the complete set of twenty-eight volumes on India paper will only occupy two feet of linear space, as against nearly six feet for the impression on ordinary paper; and for the first time the "Encyclopædia Britannica" will be found a comparatively portable work, as its total weight will not exceed 60 lbs., while the ordinary paper impression will weigh more than 200 lbs.

ST. PAUL THE ORATOR. By Maurice Jones, B.D. London: Hodder and Stoughton. 6s.

Few problems raised by the Acts of the Apostles bristle with so many difficult points as those of the speeches contained in the book. Mr. Jones has attempted a discussion of some of these in his examination of the discourses of Paul. Perhaps a wider review including the remaining speeches in Acts would have modified some of his conclusions. Luke's authorship, of itself, does not guarantee the accuracy of his reports. Except in the case of the Apostolic address to the elders of Ephesus at Miletus, there is no evidence that he was present when Paul spoke. The form and phraseology of the speeches are demonstrably Lucan, and the use of sources by the third Evangelist in both his works is

* Only a Business Man. By Mary Dendy. Manchester: Sherratt & Hughes. 6s.

well established. Nevertheless, the intimate relations of Paul and "the beloved physician" give a peculiar weight to the words of the former reported by the latter. It is doubtful if this is increased by our author's confirmatory appeal to Apostolic expressions in the letters to Timothy. In the same way, the kindly relationship between Peter and Paul is not made plain by any allusion in second Peter. The single speech of Paul which his letters contain is a violent attack upon Peter. It is open to say that the incident happened before the Council of Jerusalem was held, and closed with an expression of regret on the part of Peter. But, as Mr. Jones admits, Ramsay is almost alone in such an interpretation of the course of events. In general, it may be said that a little less dependence upon the authority of the eminent Aberdeen scholar, and a little more courtesy and consideration shown to liberal critics, would have enhanced the value of these interesting studies. Mr. Jones has given us a careful and readable account of Paul's speeches which distinguishes their individual character and importance, and relates them to his letters. If we cannot declare with him that "they are genuine utterances of the Apostle" in the ordinary sense of those terms, we can endorse the remark "that we have in them a priceless contribution towards our knowledge of St. Paul's life, character, and teaching." The arrangement of the book is excellent. One or two references in the foot notes need correction, and *Phleiderer* is not the name of the late Professor of theology at Berlin.

LITERARY NOTES.

ONE of the most interesting biographies of the autumn season will be the "Life and Letters of Alexander Macmillan," by Charles L. Graves. Alexander Macmillan was the younger of the two brothers who founded the firm, which will now publish his memoir. Tennyson, F. D. Maurice, Charles Kingsley, Gladstone, and Matthew Arnold were among his friends. An eminent man of letters, who has read the book before publication, has spoken of it in a private letter to the publishers in the following terms:—"The main thing, after all, was to give a true picture of a highly remarkable personality—his energy, his steadfastness, his *justesse* of temper, his elevated sense of the functions of his own calling, his feeling for life as a serious business, his penetrating judgments on the spirit of his time, his breadth and generosity of mental appreciation for the literary leaders and workers of his day. The book recalls all these qualities as I travel through its pages, and so I regard the portrait as real and successful."

It is announced that Messrs. Macmillan will publish Lord Acton's "Lectures on the French Revolution" next month. The book has been edited by Dr. J. N. Figgis and Mr. R. V. Lawrence, and it is stated that it is likely to make a wider appeal than anything else written by Lord Acton, as the style is clear and less packed with difficult allusions

MR. ALGERNON BLACKWOOD has another story in the press, in which he uses the same vein of mystical feeling which was conspicuous in "The Education of Uncle Paul." It will be called "The Human Chord," and will be published by Messrs. Macmillan.

AMONG Messrs. Macmillan's other interesting announcements are the following:—"The First Six Centuries of the Church in Gaul," by T. Scott Holmes, being the Birkbeck Lectures at Trinity College, Cambridge, for 1907 and 1908; "The English Church in the Nineteenth Century," by F. Warre Cornish, in 2 vols.; "Christ for India, being a presentation of the Christian Message to the Religious Thought of India," by Bernard Lucas; "The Mediæval Mind," by Henry Osborn Taylor; and "I Wonder: Essays for the Young People," by Stephen Paget.

THE third edition of Dr. Frazer's "Golden Bough" proceeds very slowly. We are glad to see that two more volumes are promised this autumn, viz., Part I., "The Magic Art and the Evolution of Kings"; and Part II., "The Perils of the Soul and the Doctrine of Taboo."

THE Macmillan Company of New York announce a new book by Miss Jane Addams, one of our chief authorities on the problems of child-life in great cities. It will be called "Twenty Years at Hull House."

"NORWICH, A SOCIAL STUDY," by C. B. Hawkins, will provide an interesting study of the conditions of life and labour in an ancient centre of commerce. The author has devoted special attention to working out the findings of the Poor Law Commission over a particular area. An introduction by the Dean of Norwich will add to the value of the book. It will be published by Mr. Philip Lee Warner.

MR. LEE WARNER announces a new edition of Professor Saintsbury's "Anthology of French Lyrics." It will be illustrated in colour after water-colour drawings by the well-known French illustrator, A. Gérardin. Among other books, sumptuously illustrated, which Mr. Lee Warner has in preparation are "Dialogues of St. Gregory the Great," reprinted from the translation of 1608, and re-edited with an introduction and commentaries by Mr. Edmund G. Gardner; and "The Portraits of Dante," by Richard T. Holbrook.

MR. A. C. BENSON will return to his favourite literary manner in a volume called "The Silent Isle," which Messrs. Smith Elder announce for publication next week. It is described as an attempt to sketch some of the details of life, seen from a simple plane and with no desire to make it conform to a theory.

We learn with much interest that the first number of a new magazine, to be called *The Liberal-Christian Monthly*, will appear in October. It will be the official organ of the City Temple, King's Weigh

House Church, and the Liberal Christian League. We wish the new venture every success, and shall welcome its advent as that of a comrade-in-arms in the sacred cause of religious liberty and social progress.

PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & Co.:—Christianity and Social Questions: W. Cunningham, D.D. 2s. 6d. net.

MESSRS. HARPER & Bros.:—The Brain and the Voice in Speech and Song: Professor F. W. Mott. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Christianity and Labour: William Muir, M.A., B.D., B.L. 6s.

MESSRS. T. NELSON & SONS:—The Fortunes of Flot—a Dog Story: K. Purdon. 2s. 6d. net.

THE POWER BOOK Co.:—National Reorganisation of Business: By a Business Man. 6s. net.

FOR THE CHILDREN.

SOME COUNTRY LETTERS.

A FRIEND of mine a few months ago showed me some letters she had received from her little daughters who were spending several weeks in the country with an older sister. As I think you too may like to see these letters, I have copied parts of them for you, and you will discover for yourselves which child was making the best use of her eyes, and likely to enjoy herself the most.

Deborah writes on February 12:—

"Dear Mother,—It is a rainy day, and we cannot go out, and it looks so grey and dull. We can see the sea from our windows, but I do not like it in the winter as it looks so cold, and not a bit blue as it is in summer. The roads everywhere are so wet and muddy, and I do not like walking in the country so very much, as there is nothing to look at. I wish I could send you a longer letter, but there is hardly anything to tell you about, so good-bye. . . ."

On the 13th, Esther, who is a year younger than Deborah, writes:—

"Dear Mother—I am quite sure I shall not be able to write the whole of my letter to-day, because I have such a lot to tell you. We see so many things every time we go out, I hardly know where to begin telling you, and even if we cannot go out there is a lot to see from the windows.

"In front of the house the sea is quite near, and the real country is quite near at the back, so there are two nice things to begin with. The sea is beautiful, and splashes up in great waves, and there are heaps and heaps of sea-gulls flying about. Some are grey and white and some are grey with black heads, and some are speckled brown on their wings and backs. I like watching them fly and whirl about in the sunshine, and then they pounce down into the sea to try and catch a fish.

"February 15.—Behind our house it is all real country, all lanes and fields and hills and hardly any houses. Yesterday was St. Valentine's, and Marian told us the little birds begin to build their nests on Valentine's Day, so when we went for a walk I was looking to see what birds there were in the lanes, but we did not see any nests. First, almost directly we went out

of the house, I heard such a queer noise, and Marian told us to look up over our heads, and there was a starling perched on the telegraph wires! The sun was shining on its feathers, and it looked such pretty colours, green and purple and spotted. I always thought the starlings in our garden were dark colours.

"Then in the lanes we saw the sweetest little tiny Jenny-wrens hopping in and out of the hedges, and such pretty chaffinches with pink breasts, and in one place I scrambled up a bank to see if there were any primroses coming out, and what do you think I saw? Why, a dear little rabbit was staring at me, and he was too frightened to move at first, and then in a minute he scuttled away. We saw lots of robins and heard one singing, and little blue-tits, and blackbirds, and we heard a thrush singing. And we saw some lambs in a field with their mothers, and there were a lot of rooks calling to each other. Then we passed a brook which was so full of water after the winter that it looked quite brown and made little waterfalls. Then we were going up a steep hill, and it began to rain very fast, but soon the sun came out again, and we had nearly got to the top when Marian called us to stop and look behind us. Everything was so lovely, all shining and bright with rain-drops, and we could see ever so far over the fields and hills, and a beautiful rainbow was in the sky. As we were coming back I saw a lot of moss on a wall, such nice little cushions of green and red and brown. And I forgot to say that near the brook we saw willows with little buds that looked like grey velvet, and Marian told us they were catkins. And I saw two primrose buds near where the rabbit was, and I think some more will soon be out; and Marian found three violets. I do like the country.

"February 16.—P.S.—I forgot to tell you that the wind blew the clouds along as if they were racing, and we also saw two water-wagtails, and a little brown bird I thought was a sparrow, but it was singing on the hedge, and Marian said it was a hedge sparrow. I could not remember all the things to tell you, if Marian had not helped me."

By this time you will have discovered which of the children got the most pleasure out of her visit, and why.

K. F. L.

MEMORIAL NOTICE.

SIR THOMAS E. FULLER, K.C.M.G.

AFTER a distinguished career, Sir Thomas Ekens Fuller, K.C.M.G., died on Monday, Sept. 5, having just passed his 79th birthday. In early manhood he was Baptist minister at Melksham, at Lewes, and at Luton, but relinquished the stated ministry and emigrated to South Africa in the unsuccessful effort to save the life of his delicate wife by residence in a more genial climate. He had previously engaged in English journalism, and at the Cape of Good Hope became editor and afterwards part proprietor of the *Cape Argus*, in whose columns he advocated many things favourable to the higher life of the growing colony. His Sunday evening lectures at Cape Town

had great influence and popularity, and have been described as embodying the Broad Church teaching in sympathy with Maurice, Kingsley, &c. Throughout his life he continued to be, in the wider sense of the term, a minister of religion.

In the *Cape Argus* he advocated the establishment of a university for the Cape with arguments that prevailed, and he devoted much time to the interests of the University when established, especially the scientific side of its teaching. In this and other ways he sought to provide the means of culture which a young colony, with its wealth drawn from diamonds and gold, sorely needed. In local affairs at Cape Town he notably served in matters connected with sanitation, libraries and the fine arts. After three years in London as Emigration Agent of the Cape Government, he returned to South Africa in 1875 to act as General Manager of the Union Steamship Company. At the close of 1898 he relinquished that office and became a director of De Beers Consolidated Mines, Ltd., in which capacity he continued till he left the colony in 1902. As elected member of the House of Assembly in Cape Town, he served the interests of the colony for many years, persistently refusing office in the belief that he could render better service as an unofficial member. He was the first chairman of the Table Bay Harbour Board. At the beginning of 1902 he accepted the position of Agent-General for the Cape of Good Hope, which he had previously refused, and came to London. The decoration C.M.G. was bestowed in 1903, and was advanced to that of K.C.M.G. in the following year. This is a brief and inadequate summary of his activities; a complete record of his career would be a history of the better influences at work in South Africa during the past 50 years.

On his retirement from office Sir Thomas Fuller settled at Brighton, where for nearly three years with unimpaired intellect, he has devoted himself to a less conspicuous sphere of activity, and enjoyed peaceful days. Finding himself in accord with the free position and the ministry at the Free Christian Church, he gave it his support and attended its services, and for the past two years was its chairman. In this position he was helper, friend, and councillor with the same thoroughness, business capacity, and consideration for the honest opinions of others, which had marked his public career, and he spoke from the pulpit at public meetings and social gatherings with the force, sympathy, and eloquence for which he had been famous in his larger public career. Seldom has so much affection and esteem been felt in a church for one who was for less than three years connected with it.

A few months ago Sir Thomas published his monograph on Cecil Rhodes, which takes its place among the permanent literature of South Africa. This was not the only literary work of his Brighton days, for he was keenly interested in social, literary and philosophical questions to the last, welcoming all fresh, vigorous, living thought. His concern for the conditions of the poor and his conviction of the necessity of churches and the State dealing with problems of poverty, was accompanied

by a generous philanthropy. He gave himself as well as his money. Hospitality and generous giving were characteristic of his whole career and not least of the years since Sir Thomas and Lady Fuller settled in Brighton.

The funeral took place at Brighton on Sept. 10, and was conducted by Rev. Priestley Prime, who also preached at the Memorial Service held on Sept. 11 at the Free Christian Church, Brighton. P. P.

MEETINGS AND SOCIETIES.

THE UNITARIAN VAN MISSION.

OVER 400 meetings have now been held, and the end of a strangely varied season is approaching. Apart from the serious interference with attendance, due to exceptionally bad weather, the mission has had a fair average of success. Some of the districts have yielded poorer results than might have been expected, and adjoining towns and villages have exhibited curious differences of temperament. Especially in the north have these differences manifested themselves, and in districts, too, where social conditions generally seemed to be almost identical. It was expected that the mining areas in the north would yield as successful results as the South-west Wales coal fields during the two previous seasons, but this anticipation has scarcely been fulfilled. The interest has been less generally sustained, despite the fact that in many places the missionaries could not have desired more gratifying meetings. In the south of England one or two places have to be regarded as failures, but on the whole the mission has had more satisfactory results than in any preceding year, and large meetings have been held in places that were deemed almost hopeless, and which would have been passed altogether had it not been necessary to equalise to some extent the length of the road journeys. The Scotch van, which maintains its high record, has the initial advantage of working in a comparatively circumscribed area. Mr. Russell is known everywhere, the van is a familiar object, and its coming is looked for, whereas in England, owing to the necessity of covering longer distances to satisfy the demands which are made upon the mission, the vans are everywhere practically unknown until their arrival. The most effective remedy for this state of affairs, would, of course, be the provision of more vans—if it could only be one each for every county!—but obvious financial and other difficulties must limit extensions of that kind for some considerable time yet.

Owing to the improvement in the weather, matters have been much better during the last fortnight, and some 50 good meetings have been held, more than two-thirds of these having attendances ranging from 200 to 500, whilst Mr. Russell on Tryst Sunday addressed two magnificent audiences of close upon 1,000 each. From Bedlington, near Newcastle-on-Tyne, one of the most gratifying items of the season is reported. All through the week of the mission, when there were fine nights, there were good audiences, and Mr. Smith's addresses were greatly appreciated. One evening a vote of thanks was proposed to him, and carried with acclamation. The good feeling, however, was evidenced in most striking manner on the Sunday evening, when the Primitive Methodist minister brought his choir and organist, and many of his congregation, and helped the mission with a generosity that we are proud and happy gratefully to acknowledge. The inevitable contrast is supplied in the fact that during the same week the missionaries spent an afternoon in a house-to-house

distribution of literature in Bebside, where a site for a meeting had been refused!

Another significant feature of the fortnight's work is associated with the Midland Van. Bradford and Leeds having afforded a number of good meetings, the van moved to Pudsey, where the duly appointed missionary was the Rev. T. Anderson, Congregationalist minister of Mexboro'. Mr. Anderson announced the fact that he was a member of another denomination, and then proceeded with the work of the mission as whole-heartedly as our own brethren. It is worth while emphasising these by no means isolated instances of brotherliness and support, as evidence that recognition of the mission as an agency for good is not confined to those of our own people who so thoroughly believe in it. The success of the mission has been due in large measure to the fact that while in no way seeking to prejudice or belittle the work of other organisations, it has seen clearly that there is room for its own effort, and then endeavoured to state its own position in the clearest possible manner.

Particulars of the meetings, Northern Van, August 29 to 31, Choppington; September 1 and 2, Scotland-gate; September 3 to 11, Bedlington; missionary, Rev. H. B. Smith.

Midland Van, August 29 to 31, Bradford, Missioners Revs. G. C. Sharpe and W. Rosling, other speakers Rev. W. R. Shanks and Mr. W. Brook; September 1 to 4, missionaries Rev. W. R. Shanks, H. McLachlan and L. Tavenor and Mr. G. Cotton; September 5 to 7, Hunslet, missionaries Revs. W. L. Schroeder, L. Tavenor, W. R. Shanks and Mr. Cotton; September 8 to 11, Pudsey, missionaries Rev. T. Anderson and Mr. Cotton.

Southern Van, September 5 to 10, Maidstone, missionaries Revs. J. M. Whiteman, G. Ward, G. B. Stallworthy and Mr. H. W. King; September 12, Maidstone, missionaries Rev. W. R. Shanks and Mr. King.

AT THE CITY TEMPLE.

THE great secret of the New Theology movement is its vitalising power, and the illumination which it brings to people who have hitherto lived, for the most part, in "worlds unrealised." As a woman said to her friend on leaving the King's Weigh House a few Sundays ago, "It is to me like coming into an entirely new world," and you cannot but feel as you look round upon the crowded pews of the City Temple when the Rev. R. J. Campbell is preaching that this is the explanation of the eager, absorbed look on all those varied faces turned towards the pulpit. These are not probably people who have ventured as far as the rationalist standpoint, or who have studied all the conflicting philosophies which so often lead to an attitude of somewhat despairing negation. They are human beings with an inherited dread of anarchic changes in belief, who yet feel that there is something paralysing and fettering in the orthodox statement of religious doctrines, and for them Mr. Campbell has a spiritual message which exactly suits their needs. He does not sweep them off their feet in the manner of an impassioned orator, and then send them home wondering vaguely whether it all means anything or not; he does not dismiss all the ancient beliefs which men have for so long held dear as mere superstitions which it is childish to retain any longer; but in a singularly earnest and simple way he alters the religious values for thousands of unconscious truth-seekers, placing the emphasis on the life rather than the creed, and showing men the eternal reality underlying those illusions which they vainly sigh for and obstinately cherish.

Last Sunday evening the sermon was on "other-worldliness," and Mr. Campbell took for his text, "And they that use this world as not abusing it, for the fashion of this world passeth away." Probably most of those who

heard him—and, as far as one could judge, they came from all parts of the country, and from lands across the sea—had listened to discourses on these words of St. Paul's many times before, and it might be urged by some that Mr. Campbell had nothing absolutely new to say about them. What he succeeded in doing, however, was to make everyone feel that the words really meant something for this generation, and that although we do not in the twentieth century think, like the early Christians, that the end of the world is close at hand, it is still literally true that the material things pass away, and that neither the individual nor the nation has anything to gain by attaching itself too closely to what must as inevitably vanish as "the glory that was Rome." To every soul at some time or other must come the realisation that "the things which are seen are temporal," and for those who are constantly oppressed with this idea the message of Mr. Campbell has a vital significance. For with him nothing matters but the "things that are eternal," the supreme ends towards which we are working, and he has the unusual gift of being able to convince people that not only is it possible to live in two worlds at once, but that we are actually doing so even when we least realise it. For we are all part of a great spiritual universe, and it is only in a limited and finite sense that we can speak of the "next world." There are different planes of the life that is real, but they will all be reached in good time, and the one important thing is that we should recognise that even our vaunted progress is valueless unless it means something more than wealth, and prestige, and competition for material ends. The note of the sermon was one of hope and expectancy, and that is the note of the New Theology. It is a forward movement, a movement that makes for the growth of souls, under the stimulus of a revivifying idealism that quickens the seeds of thought in sleeping minds as the sunshine quickens the roots hidden in the earth.

LIBERAL CHRISTIAN LEAGUE.

DEPARTMENT FOR SOCIAL SERVICE.

Two courses of lectures, one on "Infant Care" and one on the "Causes of Poverty and the most modern methods of dealing with it," will be given at the King's Weigh House during the autumn. The lectures, which are specially designed for those interested in work among children, will begin in October, and there will be six to each course. A small charge will be made for the second course to those who are not members of the League. Miss Lowenstein, King's Weigh House, Thomas-street, Grosvenor-square, W., will be pleased to receive the names of intending students or to answer any inquiries concerning the lectures.

DEATH OF THE REV. GIRISH CHANDRA SEN.

The *Indian Messenger* of August 21 records with deep regret the death of Rev. Bhai Girish Chandra Sen, a missionary of the New Dispensation Church, which took place on Monday, the 15th inst., at Dacca. For some time he was suffering from heart troubles, and was living in retirement. It was about two months back that he went to Dacca, being unable to stand the turmoil of Calcutta. He came of a Baidya family of Dacca, and was the maternal uncle of Mr. K. G. Gupta. From his boyhood he was attracted to the Brahmo Samaj. When a teacher in the Mymensing School his influence was felt among the students. After the death of his wife he took up mission work. At the suggestion of Minister Keshabchandra Sen he began to study Arabic and Persian, and he

has put the country under deep obligation by translating the Koran, the Hadis, and other valuable works in Arabic into Bengali. He was a man of piety, strong conviction, and great enthusiasm. He was never tired of his work. He took the greatest pleasure in travelling and collecting curios from various places. At his old age he cherished the idea of doing more work. His youthful energy would put many young men into shame. He was full of reverence for womanhood, and he edited the *Mahila* till he was quite unable to do any mental work. He passed the ordinary span of life and died at the age of seventy-six. By his death the Brahmo Samaj loses one of the old band of workers who have sacrificed their life for the building up of the Samaj.

NEWS OF THE CHURCHES.

Birmingham: New Church at Handsworth.

—On Sunday, Sept. 4, a new church in the making was opened in Handsworth. The congregation has, until lately, been worshipping at the Newhall Hill Unitarian Church, Birmingham, and under the ministerial guidance of the Rev. Thomas Paxton, the members have taken a suite of rooms above the premises number 50, Villa-road, and the services will be conducted here until a favourable opportunity occurs to build a church. This will be done when the old church in Newhall Hill has been sold. The rooms in Villa-road have been specially prepared with some of the fittings brought from the Newhall Hill Church, and a cosy comfortable church is the result. Electric light is installed and the place is capable of accommodating about 150 people. There were good congregations at both the services on Sunday, and the minister is confident that the movement will be a big success, and that before long there will be a strong Unitarian church in Handsworth. A Sunday school was also opened on Sunday, and it had a very satisfactory beginning with thirty-six scholars and six teachers. The church officers are Mr. S. S. Woollaston, treasurer; Messrs. G. P. Holloway and A. Williams Price, wardens; and Mr. W. H. Powell, the secretary. The sermons, morning and evening, were preached by the Rev. Thomas Paxton.

Bradford: The late Mr. W. T. Kirk.—It is with regret that we have to record the death of Mr. William Teale Kirk, which took place at his residence in Tennyson-place, Bradford, on September 9. Mr. Kirk, who was in his eighty-fifth year, had lived a life of great usefulness to his fellows, and his death will be deplored by a wide circle. Mr. Kirk was the son of the late Mr. Joseph Bramley Kirk, of Leeds, and was educated at a private school and at St. Alban's Academy, where many of the leading citizens of Leeds received their early education. In 1850 he married a daughter of the late Mr. Matthew Dodson, of Sutton-in-Ashfield, and afterwards settled in Bradford as the representative of Messrs. Stansfeld, Brown & Co. This firm removed their business entirely to Bradford three years later. Appreciating highly the value of all educational institutions Mr. Kirk, on taking up his residence in Bradford, joined the Mechanics' Institute, with which he maintained an unbroken connection practically to the end of his life. He became a director in 1857, and retained that position for thirteen years. He acted as hon. secretary for four years and as chairman of the Lecture Committee for twenty-six years. Early in the 'sixties he joined the late Mr. Samuel Copeland Kell, Mr. Martin Hertz, and others in a movement called the "Bradford Female Education Institute," which had for its object the better education of women workers. Mr. Kirk was one of the founders of the Saturday half-day holiday movement, and for fifty years he acted as treasurer. He

also served for many years as a Governor of the Nutter Orphanage for Boys. Mr. Kirk was a zealous and generous supporter of the Chapel-lane Unitarian Chapel, in which there is a memorial window to his late wife, subscribed for by members of the congregation. He filled almost every office connected with the school and chapel, having been a teacher, superintendent, warden, and trustee. He was chairman of the meeting at which, nearly forty years ago, it was decided to erect the present handsome building. Mrs. Kirk died some twenty years ago, but two sons survive.

Coventry: Great Meeting House.—An interesting function was performed on Friday evening, September 9, in the schools attached to the Great Meeting House, Coventry, when friends gathered to celebrate the completion of 50 years' ministry of the Rev. Geo. Heavyside, who conducted his first service in the chapel on September 9, 1860. An excellent programme was carried out, and the chapel secretary, Mr. C. C. Johnson, on behalf of the congregation and well-wishers, congratulated the minister, and presented him with a purse containing 50 gold pieces (£30). The secretary was supported by Messrs. R. Lowe and J. Franklin, whose united years of association with the Meeting House reached to a total of something like 150 years. Mr. Heavyside, in reply, called up reminiscences of his early days, and referred to names of those who had "passed the line." "Auld Lang Syne" brought a bright and pleasant evening to a close.

Hampstead, Rosslyn Hill Chapel.—Last Sunday Professor Vaswani, of Karachi, who is at present in England on a mission on behalf of the Brahmo Somaj, preached at the morning service. In the course of his sermon he pleaded for a return amid the distractions of Western life to the practice of meditation, the "soul-rest" or union with the Divine, symbolised by the word Yoga. By means of meditation alone could men and women obtain that "soul-rest" of which the nations of Europe seemed to be so sorely in need, and gain strength and refreshment for the daily tasks which we must not shirk or despise. The secret of the true life lay not in asceticism, but in the performance of secular duties for the sole purpose of manifesting God. If we as a people held that ideal before us, it would not be long before all our social problems were solved, and the evils rooted out of our life. But it was necessary in order to achieve this purpose that men should detach themselves from the material things that held them down, regarding them as of no consequence except in so far as they served the ideal of human helpfulness. This did not mean that the scientist should cease making experiments, that the merchant should give up the labour of commerce, or that the student should forsake his books, but it meant that these tasks must all take on a fresh significance because a higher motive inspired them than the desire for wealth or fame. Wherever he looked in Europe he seemed to see a great restlessness taking possession of human life, and it seemed to him that the people of the West were in need of nothing so much as a great spiritual revival which would show them the true purpose of life, and give that sense of the infinite without which their souls could have no peace. The East had much to learn from the West, but the West had also much to learn from the East, and in their search for this common ideal, this consecration of body and soul to the glory of God, they would draw nearer to one another until they became one in the unity of the spirit of love. A number of Indians resident in London were present at the service which seemed to many to give expression to the growing spiritual sympathy between East and West.

Horsham: Free Christian Church.—The marriage of Mr. Ernest W. Marten (son of the Rev. J. J. Marten) and Miss Beatrice E.

Prewett took place on Sept. 10 at the Free Christian Church, Horsham, the ceremony being performed by the Rev. J. J. Marten. The church was crowded with friends and well-wishers, as both bride and bridegroom have always shown a great interest in local affairs, and are well known. The latter has taken an active part in the political life of the town, and in the Trinity Football Club, and Miss Prewett has been one of the mainstays of the Choral Society. On the Thursday previous to the wedding, at the annual meeting of the members of the Free Christian Church, presentations were made to Mr. Marten and Miss Prewett, and an address, signed by about 80 subscribers, had been prepared and framed in which appropriate references were made to the valuable services which had been rendered by the recipients to the church and its various institutions, particularly the choir. The gifts were received with every sign of appreciation, and a vote of thanks to the Rev. J. J. and Mrs. Marten for their good work during the year followed.

Moneyrea: Ordination.—The Rev. Matthew Watkins (assistant for the last two years to the Rev. J. Collins Odgers at Ullet-road Church, Liverpool) was ordained to the ministry of Moneyrea Meeting House on Tuesday, September 6. A large congregation assembled at the ordination service. The Rev. D. J. Williams led in prayer, and the sermon was preached by the Rev. Joseph Worthington. The Rev. J. J. Magill expounded the principles of Presbyterianism, and the usual questions to minister and congregation were put by the Rev. J. A. Kelly. A statement was then made by Mr. Watkins, in the course of which he said he was glad to be called to the ministry of a Free Church. Whatever might be lacking in his ministry he hoped and prayed there would not be a lack of true religious feeling. He trusted that he and the congregation would have a strong desire to help each other; without their co-operation he would feel that the burden of the ministry of a church with such noble traditions as theirs would be too heavy to bear. The ordination prayer having been offered by the Rev. J. H. Bibby, the Rev. J. Collins Odgers gave the charge to the minister, in the course of which he spoke of the diligent labours of Mr. Watkins during his residence in Liverpool and of the duties which were before him in his new sphere of work. Principal Gordon gave the charge to the congregation. It was often said, he remarked, and rightly, that men need religion. It was equally true to say that religion needs men. They were often advised to bring their religion into their business. He would urge them to bring their business into their religion also. Let them open their hearts as well as their ears to their minister. The service concluded with the Lord's Prayer, and the benediction pronounced by the Rev. Matthew Watkins. At the close of the service the Moneyrea congregation entertained the ministers and friends present to luncheon in the adjoining schoolroom. The sentiment of the King and the Lord Lieutenant of Ireland having been given, the Rev. J. A. Kelly proposed the sentiment of "The Newly-ordained Minister," to which Mr. Watkins suitably replied, referring to the responsibilities that lay before minister and people, and thanking all present for their cordial reception. The toast of "The Visitors" was proposed by the Rev. Thomas Munn. Mr. Sydney Jones, of Liverpool, in responding congratulated both minister and people on the new settlement. The large gathering on that occasion at a time when every hour was precious in the harvest field showed that the Moneyrea congregation knew their duty to the church and minister. It was important that the laity should be vitally interested in the affairs of the church and the life of the spirit. Mr. Lawrence Holt, also of Liverpool, spoke of

his personal regard for Mr. Watkins, to whose worth he had come from Liverpool to testify. The people of Liverpool would watch with interest the work of the Moneyrea congregation and its minister. The Revs. J. M. M'Lernon, D. Jenkin Evans (of Chester), Charles Peach (of Manchester), and J. Collins Odgers also spoke on behalf of the visitors, and expressed good wishes for the success of the church. The remaining sentiments were: "The Non-Subscribing Presbyterian Church of Ireland," proposed by the Rev. J. Worthington, and replied to by the Rev. H. J. Rossington; and "The Moneyrea Congregation," proposed by the Rev. J. J. Magill, and replied to by Messrs. A. K. Stewart and Alexander Spence. There were also present at the meetings the Revs. A. O. Ashworth, S. E. Bowen, J. Davies, R. M. King, G. L. Phelps, and E. Thompson. In the evening of the same day a social meeting was held, when the congregation gave a hearty welcome to Mr. Watkins.

Scottish Van.—The Rev. E. T. Russell records a series of well-attended meetings in Scotland, notably at Dykehead, Shotts, on Sept. 12, when he had an audience of about six hundred men. On Sunday, Sept. 11, he preached in the morning at the Universalist Church, and in the afternoon addressed a meeting on the Tryst Ground. Another meeting took place at 6 o'clock, and a lecture was given at Falkirk (Newmarket-street) at eight o'clock. There was a large gathering on each occasion.

Southport: The late Miss Madeline Hudson.—Miss Madeline Hudson, whose death in Southport on September 5 we deeply regret to record, was a life-long and devoted supporter of the Unitarian Church in that town. She was born in Stockport, where her father, Charles Hudson, a prominent public man, holding at the time the office of coroner, died when Miss Hudson was still a child. The family then moved to Woodley, near Gee Cross, and afterwards to Southport. Here the widowed mother and her sister, Miss Pownall, were active in initiating and supporting the movement which developed into the present prosperous Unitarian Church. Till her death Miss Hudson continued to support the church thus intimately connected with her family. She leaves two married sisters, Mrs. Leese and Mrs. Blake Odgers, and three brothers—John Hudson, Charles Edward Hudson, and Walter Hudson. Miss Hudson drew from her ancestry on both sides the calm inspiring Unitarian faith which knits the interests of life closely with all human welfare. She gave generously of her time, labour, and ability to numerous works of benevolence and philanthropy, and in many ways it will be exceedingly difficult to supply the places left vacant by her death. As honorary secretary of the local University Examinations her indefatigable services will be sorely missed. When the hour came to meet pain and to suffer she retained a marvellous cheerfulness, which was the wonder of her friends. The beauty and dignity of her character came straight from the depths of her pure religious faith. The interment took place at Southport cemetery on Thursday, September 8, the Rev. Matthew R. Scott and Rev. F. Blount Mott, of Cardiff, officiating.

NOTES AND JOTTINGS.

IS THE COUNTRY BECOMING TOO SOBER?

A most remarkable statement was made at Warrington last week during the application for reduced assessments of licensed property made by a local brewery firm. Mr. Humphrey Davies, a valuer, of London, who appeared for the brewery, said that since 1900 the trade in beer in this country had fallen 10 per cent. "Much as they admired sobriety," he continued, "the country, unfortunately, was

becoming excessively sober, and they could not say where it was going to end. There was no stop in the fall of consumption. The result had been that the brewery had become too large for the trade they were doing, and half the plant would be sufficient to meet the present demand." The above is, we should think, a bold admission to make in view of the anxiety of brewery interests elsewhere, under the guise of "true temperance," to solve the drink evil by means of more attractive public houses.

THE DANGERS OF "LIVING IN."

Attention has been drawn once more to the dangers of "living in" by the recent fire at a Brixton drapery establishment in which one of the assistants lost her life. The risks which are run by shop-assistants who sleep over quantities of highly inflammable stock are considerable, especially where no adequate provision is made for their escape in case of fire. It is clear that there should be much more rigorous inspection of all premises where the "living in" system is adopted, and that when proper fire-escapes and safety appliances are introduced, their practical use should be frequently demonstrated by the shop assistants who may one day be in urgent need of them.

HOLMAN HUNT AND THE CITY OF LONDON.

In his sermon last Sunday at St. Paul's Cathedral Canon Scott Holland made a reference to Holman Hunt, whose remains were buried in the Cathedral the following day after the cremation at Golder's Green. They honoured in him, said the preacher, one who through all his life never slackened in devotion to the spiritual ideals of his first youth. Born within a stone's throw of St. Paul's, a lover of the City of London, of which he knew every nook and corner, he would be laid to rest not only in the heart of that City, but at the foot of Millais's grave, whom he loved from his childhood.

THE KAISER'S EXAMPLE TO THE ARMY.

During the recent grand army manoeuvres in East Prussia, the German Emperor ordered that only non-alcoholic beverages were to be served to him, as he had found from experience that they enabled him better to withstand the strain of spending the greater part of the day in the saddle. He had also (according to the Berlin correspondent of *The Daily Telegraph*), called upon the troops to cut down their indulgence in spirituous liquors to the lowest possible point. This exhortation is all the more in place since statistics show that in consequence of the rising consumption of alcohol in the army the number of soldiers whom it has been necessary to discharge from heart affections has increased tenfold.

LAY SCHOOLS FOR MADRID.

It is an interesting commentary on the recent development of liberal thought in Spain that the cause for which Senor Ferrer suffered has now received official approval at Madrid. The Municipal Council in that city, after a very stormy session, has passed the Republican Bill for the reform of public instruction within the bounds of the municipality. The sum of £6,000 is to be devoted to the construction of new schools, where the education will be carried on on lay principles.

A LANCASHIRE SCHOOLBOY ON BRITAIN'S GREATNESS.

We are indebted to the *Manchester Guardian* for the following illuminating passage from a Lancashire schoolboy's essay on the causes of Britain's greatness. "It began by the Romans showing the ancient Britons how to make roads, &c. The Britons took all this showing into their heads and they started rising to this day. The country has no wild

beasts in it now which is better for trade because the people of Britain have not to carry swords under their jackets to guard off beasts and murderers. The climate though people are always bothering about the weather is very suitable for working, or as you may say temperate. The best reason is because the people of England are free; that is why England is so crowded out, for all the old slaves and foreigners tried their hardest to get into England; and when they set their foot on England's land they were that free that they are here now."

"MARY HAD A LITTLE LAMB."

We have recently been reminded once more of that well-known classic, "Mary had a little lamb," by the announcement of the sale in New Orleans of some Sarah Josepha Hale manuscripts. This American poetess and authoress was, says the *Westminster Gazette*, a Miss Buell, whose father was a great admirer of Dr. Johnson. As a child she was taught to use long-winded sentences and high-flown words, but later on she married a lawyer, David Hale, who had a devoted affection for simple Saxon. He weaned his wife from Johnsonese by convincing her of the charms of the purer style of English, and she so far profited by his example that she adopted a very simple style of expression, and in a volume of her poems published at Boston in 1830 the famous composition referred to appeared as a sign of her conversion.

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